1: Swanton E-5 (1911-12)1928 NN11 Creek NN11

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Clanship had an important influence on the relations between men, extending into the smallest matters of everyday life, and much of Creek etiquette was based upon it. Thus a Creek could tell by the attitude of any two members of his tribe toward each other—whether they joked with one another and so on—in what manner they were related. Persons having parents of the same clan used to joke with each other. This "joking relationship" thus included the entire clan of the mother; it also included all of those whose fathers belonged to one's own father's clan and according to Jackson Lewis it included one's own father's father and those women who had married into the father's clan. It was etiquette to talk disparagingly of one's own clan, even in the presence of other members of it, what was said being understood in a contrary sense. On the other hand one must always back up his father's clan and those belonging to it and must speak well of it and of them.

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A similar etiquette extended to objects connected with the clan, particularly the animal from which it was named. I was told that if a person killed a totem animal the people belonging to the clan from which it derived its name would compel him to make them a payment. A man of the Bird clan would say to one who had been shooting birds, "You have killed my parents; you will have to pay me for it," and the other would give him something. The duty of a member of the Wind clan to protect the skunk and rabbit from injury and ridicule has already been mentioned.[56a]

Speaking of the Indians of Tuskegee town, Speck says:

"As descent is traced back to the totem animal itself, it is considered wrong for a man to kill or eat an animal having the form of his totem, as it would be the same as eating his own human relations. Such offenders are nowadays punished by fines which have to be paid to those of his clan who catch him in the act. Furthermore, should one person ridicule or belittle another's totem, he is likely to be taken and fined for wrongdoing by the offended clan. The fine is believed to appease the totem."[57]

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Although the infliction of fines is here spoken of as modern, my own information is to the effect that these observances have, in recent years, been viewed as subjects for jest rather than matters worthy of serious consideration, and it appears that animal names were matters of jest as far back as Adair's time.[58] The custom must certainly have been little more than formal in some cases; otherwise the Deer and Bear clans would have been obliged to abstain from meat almost entirely and the rest of the nation would have been under constant tribute to them. The late Chief Grayson informed me that upon one occasion he killed a fawn and made a cap out of

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[56a] See p. 112. [57] Speck in Mem. Amer. Anthrop. Assn., vol. II, p. 118.
[58] Adair, Hist. Am. Inds., p. 18.